
UNIT 6 LIFELONG LEARNING: INTERNATIONAL PERSPECTIVE

Structure

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Fundamental Education, Functional Literacy and Adult Education: A Broader Perspective
 - 6.3.1 Fundamental Education
 - 6.3.2 Functional Literacy and Adult Education
- 6.4 Radical Approach to Literacy and Adult Education
 - 6.4.1 Radical Approach to Literacy with Special Reference to Paulo Freire
 - 6.4.2 Radical Approach to Adult Education with special reference to Grundtvig, Tagore, Gandhiji and Freire
- 6.5 Growing Emphasis on Lifelong Learning
- 6.6 Future of Lifelong Learning and Sustainable Development Goals
- 6.7 Lifelong Learning Practices in Select Asian and African countries
 - 6.7.1 Thailand
 - 6.7.2 South Korea
 - 6.7.3 Tanzania
 - 6.7.4 South Africa
- 6.8 Professionalization of Lifelong Learning
 - 6.8.1 Indian Context
 - 6.8.2 Developed Countries' Context
- 6.9 Let Us Sum Up
- 6.10 Answers to 'Check Your Progress' Questions
- 6.11 References and Suggested Readings
- 6.12 Unit-End Exercise
- 6.13 Unit-End Activity

6.1 INTRODUCTION

In unit-5, you have studied the history of lifelong learning in India. In Unit-6, we attempt to present you international perspective of lifelong learning.

As we are aware, globalisation has been posing fundamental challenges for all areas of education, including lifelong learning. It opened up not only access to peoples, cultures, economies and languages but also transformed

**Lifelong Learning:
Historical Developments**

education in market-driven terms, enhancing the skills and knowledge of people to be efficient consumers and workers in the global economy.

Here it is suggested that the perspective needed for addressing the challenge of globalisation for education, and lifelong learning in particular, is to develop a clear sense of why we need learning for a global society, what it means and how it can be implemented. It may have different outcomes depending on the target group. But above all there should be some underlying rationale for why it is important. It is suggested here that 'learning for a global society' should be based on a number of key concepts and, to be effective, have a methodology that recognises people's needs and respects social and cultural pluralism. This may in the end reflect perspectives developed by Freire and others, but to have any impact is to recognise and work within the existing learning and social frameworks. Bourn (2001) rightly summarises as to why learning for a global society is important. According to him, people can:

- ✓ understand their own situation in a wider context;
- ✓ make connections between local and global events;
- ✓ develop skills and knowledge to interpret events affecting their lives;
- ✓ understand causes of global inequality, justice and solidarity;
- ✓ learn from experiences elsewhere in the world;
- ✓ identify common interests and develop solidarity with diverse communities;
- ✓ combat racism and xenophobia;
- ✓ widen horizons and personal development; and
- ✓ make a difference to their world by participating in society.

In view of the above, we attempt here to present you international perspective of lifelong learning along with lifelong learning practices in select Asian and African countries as well as the national and international contexts of professionalisation of lifelong learning.

6.2 OBJECTIVES

After studying this unit, you should be able to:

- recognise the importance of and approaches to fundamental education, functional literacy and adult education in moving towards lifelong learning,
- appreciate lifelong learning practices in select Asian and African countries and their position in lifelong learning at global level;
- explain the growing emphasis on lifelong learning at international level; and
- realise professionalization of lifelong learning both in Indian and global contexts.

6.3 FUNDAMENTAL EDUCATION, FUNCTIONAL LITERACY AND ADULT EDUCATION: A BROADER PERSPECTIVE

The right kind of education is not concerned with any ideology; it is not based on any system, however carefully thought out, nor is it a means of conditioning the individual in some special manner. The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole (Krishnamurti, 1981). Can literacy, functional literacy or fundamental education perform this highest function of education? Let us examine the same in this section.

Over the past 40 years there has been a range of writers on education who have discussed the role of education in relation to societal change. A key figure among them is Paulo Freire, who is probably the most influential theorist and practitioner of critical approaches to adult education. As a proponent of adult education for the development of critical consciousness (conscientization), he has been key to debates on adult education for transformation. Freire's approach has been to go beyond problem solving and to call for the oppressed to explore the root causes of their problems and situation. Through acquiring critical consciousness the oppressed can challenge the oppressors' view of reality (Freire, 1972). As José Rivero (2008) observes, Paulo Freire has contributed to the creation of a renewed and broader vision of literacy by highlighting its political dimension and viewing literacy learning as an integral component in a process by which illiterate individuals become conscious of their personal situation and learn to create or use the means to improve it. For Freire, learning how to read and write and do mathematical calculations is part of the process that enables people to gain access to political, economic, and cultural rights, and to influence or modify the manner in which power in society is distributed. Freire's influence extends far beyond the borders of Latin America.

Similar ideas were developed by Gelpi who as chief of United Nations Educational, Scientific and Cultural Organisation's (UNESCO) lifelong learning unit, developed a global perspective on lifelong learning which draws on his analysis of the links between oppression in both the industrialised North and the less developed South. Education needs to start from a critical understanding of the sources of exploitation and oppression on a global scale. He challenges the dominant mode of lifelong learning as being linked to the needs of employers (Gelpi, 1979).

Mayo sympathises with the perspective of adult education being a transformative experience. But it 'needs to start from respecting the knowledge and skills which adults bring, based upon their life experiences' (Mayo, 1997). Lifelong learning also needs to provide a framework in which all, including the oppressed and exploited, can develop their own critical perspectives. It also needs to ensure that education is about dialogue and engagement with people and societies' needs and agendas.

6.3.1 Fundamental Education

The term 'Fundamental Education' was adopted by UNESCO at the first session of its General Conference in 1946 and has since been widely used throughout the world. According to UNESCO (1956), "Fundamental Education is that kind of education which aims to help children and adults who do not have the advantages of formal schooling to understand the problems of their environment and their rights and duties as citizens and individuals, to acquire essential knowledge and skill for the progressive improvement of their living conditions and to participate effectively in the economic and social development of their community, making full use of facilities and techniques brought to the community from outside". It is fundamental in the sense that it gives knowledge and skills which are an essential condition for attaining a higher standard of living. It lays the first foundations of education for those who never had been to school. It provides a basis for the effective use of technical services in agriculture, health, crafts and similar skilled occupations. It is education -- and this is sometimes ignored where the purpose is to achieve physical improvements -- because it is essentially a process of communicating ideas and skills and because it works through the minds of people, and not by direct impact on their environments or on their bodies. So it will include, for example, mechanical developments by outside agencies (unless these are directly educative), or the provision of rural credit or curative medical treatment, though it may help to get these developments accepted and effectively used (UNESCO, 1956). The International Covenant on Economic, Social and Cultural Rights (1966) goes further: 'Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education' (Article 13(2)(d)).

'Fundamental education' (also known as 'second chance education') replaces primary education. However the right to fundamental education is far broader in scope. The Committee on Economic, Social and Cultural Rights (CESCR) provides the following interpretation of fundamental education (General Comment 13, 1999: Para. 24): 'It should be emphasised that enjoyment of the right to fundamental education is not limited by age or gender; it extends to children, youth and adults, including older persons. ***Fundamental education, therefore, is an integral component of adult education and lifelong learning. Because fundamental education is a right of all age groups, curricula and delivery systems must be devised which are suitable for students of all ages.***' The last point is crucial. As is the case for the right to education more broadly, the elements of availability, accessibility, acceptability, and adaptability also apply to fundamental education (CESCR, General Comment 13: Para. 21). This means that traditional methods and practices of teaching child learners (pedagogies) may need to be substituted with methods and practices that are more appropriate and respectful of adult learners and their already accumulated knowledge and experience.

Both fundamental education and primary education are intended to satisfy 'basic learning needs'. However, it is important that the distinction is clear. Primary education is delivered to primary school-aged children, usually in formal settings. Fundamental education, on the other hand, is not age-specific

and therefore its delivery must be adapted to the recipient, and is usually delivered outside of the primary school system, for example through non-formal educational programmes. It should be emphasised that fundamental education is to ensure the satisfaction of basic learning needs, is not just confined to those who have missed primary education, but to anyone whose basic learning needs have not been satisfied (CESCR, General Comment 13: Para. 23).

Nevertheless, the term ‘fundamental education’ has fallen out of use in recent times and has been replaced by the nomenclature ‘basic education’. CESCR has noted that fundamental education in general terms corresponds to ‘basic education’, as outlined in the World Declaration on Education for All (Jomtien Declaration, 1990).

Check Your Progress

- Notes:** a) Write the answer in the space given below the question.
b) Check your answer with the one given under “Answers to ‘Check Your Progress’ Questions” of this Unit.

1. What is fundamental education?

.....
.....
.....
.....
.....
.....
.....

6.3.2 Functional Literacy and Adult Education

Literacy is much more than just the capacity to read, write and compute. A person can therefore be called literate if he/she can read and write with understanding a few short simple statements on his/her everyday life and also perform basic mathematical calculations. Functional literacy – for example, the capacity to read a newspaper, sign a check and write a short postcard at least -- was considered an essential and indispensable precondition of the functioning of nineteenth- and twentieth-century society.

In 1960, UNESCO defined the term functional literacy as the set of tangible skills: reading and writing, which in the context of a globalizing world, range from a simple process of acquiring basic cognitive skills to using these skills in ways that contribute to socio-economic development, to developing the capacity for social awareness and critical reflection as a basis for personal and social change (Education for All, 2006).

There is no common agreement as to the definition or empirical operationalization of the concept of literacy which – both historically and in contemporary society – carries a multiplicity of meanings. Mostly, it seems to be equated

**Lifelong Learning:
Historical Developments**

with functional literacy (Roe, 2010). More recently, concepts such as digital or computer literacy, legal literacy, social literacy, cultural literacy, media literacy, financial literacy and so on are increasingly becoming integral part of functional literacy.

Over the decades, as societies have developed both technical innovations and new language formats and tasks, the definition of functional literacy has been modified to meet the changed demands (Gray, 1956). Currently, the phrase describes those approaches to literacy which stress upon the *acquisition of appropriate verbal, cognitive, and computational skills to accomplish practical ends in culturally specific settings*. The notion of literacy as a utilitarian tool arose in 1942 when the US Army had to defer 433,000 draftees because they could not understand ‘the kinds of written instruction ... needed for carrying out basic military functions or tasks’. In 1947, the US Bureau of the Census began defining literacy quantitatively, describing anyone with less than five years' schooling as functionally illiterate. With the passing of the Adult Education Act of 1966, **12 years of education became the literacy standard in the US**, while in Britain, the right-to-read movements of the 1970s characterized functional literacy as the ability to: (1) read well enough to perform job activities successfully, and (2) understand printed messages.

Functional literacy as continuum or extension of literacy: We can understand functional literacy better by looking at it as a continuum and/or extension of literacy. Literacy is usually defined as the ability to read, write, and do math. But what do we mean by reading? People may be able to read the words in a document, but are they able to grasp its arguments or analogies? How about writing? Students may be able to write or type sentences, but are they able to express complete, cogent thoughts? Then how about mathematics? People may be able to count numbers, but are they able to perform simple mathematical operations and able to analyze graphs, interpret statistics, or plan budgets? These are skills needed to make decisions and function well in daily life. Clearly, reading or writing words and numbers is not enough to assess literacy. What is essential for people to be called functionally literate is that they need to be able to understand and use those words and numbers for practical purposes, such as deliberating ideas and solving problems. In other words, functional literacy refers to the practical skill-set needed to read, write, and do match for real-life purposes, so people can function effectively in their community.

Functional literacy as levels of literacy: In the U.S., functional literacy is assessed by the National Assessment of Adult Literacy (NAAL, 2003). It classified literacy according to four levels:

- 1) *Below Basic Literacy:* It refers to reading and writing words and numbers in very simple documents. Examples are: locating easily identifiable information on a chart; signing a form; adding a dollar amount to a deposit slip.
- 2) *Basic Literacy:* It includes performing simple skills to understand short texts. Examples are: reading a pamphlet; using a TV guide; comparing ticket prices.
- 3) *Intermediate Literacy:* It includes performing challenging skills to

understand long texts. Examples are: looking up information in a reference book; summarizing a long article; placing an order and calculating the cost.

- 4) *Proficient Literacy*: It includes performing creative and critical thinking skills to understand dense or complex texts. Examples are: comparing viewpoints in editorials; interpreting statistical graphs; measuring and calculating the costs of food items per ounce.

As we advance from Below Basic to Basic to Intermediate to Proficient Literacy, we can notice increasing levels from simple tasks to more and more complex skills that can increasingly promote or facilitate lifelong learning.

Kinds of Functional Literacy required for Adults: There are many kinds of functional literacy required to be acquired and used by adults for their effective functioning in the society. Some of these are as follows:

- *Media Literacy* is the ability to access, evaluate, and create messages through different types of media. Its purpose is to turn people from mass consumers into thoughtful citizens who are not susceptible to propaganda or advertising.
- *Religious Literacy* is the ability to interpret religious scriptures and communicate with different faiths. Religious literacy is important for combating fundamentalism (e.g., religious fanaticism) and prejudice (e.g. Islamophobia).
- *Financial Literacy* is the ability to manage finances and make decisions about money. Whether you are a consumer, a business owner understanding financial budgets, interest rates, and savings is an essential life skill.
- *Computer Literacy* is the ability to use computers. This skill set can range from basic competency (i.e., using applications like Microsoft Office and email) to advanced knowledge (e.g., programming and computer science).
- *Legal Literacy* is the ability to comprehend laws so that you are able to follow policies and legal procedures.
- *Scientific Literacy* does not necessarily mean memorizing facts; rather it is knowing how to conduct experiments and identify evidence that supports or contradicts preconceived beliefs or hypotheses.
- *Health Literacy* is the ability to understand healthcare information, particularly for making medical decisions or lifestyle choices about nutrition, exercise, sleep, and other factors that affect physical and mental well-being.
- *Civic Literacy* is awareness of how government works as well as of our rights and responsibilities as a citizen and voter, among others.

In view of emerging technology applications, now it is obvious to emphasize that the need for functional literacy about diverse technologies is increasingly setting higher order literacy, which is uniquely demanded by our current high-tech society.

Check Your Progress

- Notes:** a) Write the answer in the space given below the question.
b) Check your answer with the one given under “Answers to ‘Check Your Progress’ Questions” of this Unit.

2) What is the broader perspective of functional literacy?

.....
.....
.....
.....
.....
.....

6.4 RADICAL APPROACH TO LITERACY AND ADULT EDUCATION

In this section, we will discuss the radical approach to literacy and adult education. In sub-section 6.5.1, we will discuss the radical approach to literacy with special reference to Paulo Freire. In sub-section 6.5.2, we will discuss the radical approach to adult education with special reference to Grundtvig, Tagore, and Gandhiji.

6.4.1 Radical Approach to Literacy with special reference to Paulo Freire

Paulo Freire (1921-1997) emerged as the greatest specialist in literacy movements and radical educator in the world. The work of Freire is an example of the struggle for the construction of a socialist society with a human face. Freire's ideas of literacy and his theories of knowledge must be understood in their context: the circumstances of the Northeast of Brazil at the beginning of the sixties, where half of the inhabitants were illiterates, who lived in the *culture of silence*. He felt, it was necessary to "give them the word" so that they could "move" and could participate in the construction of a Brazil where they would be responsible for their own destiny and where colonialism would be overcome (Lima, 1979). Freire's first experiment began in Angicos town of Brazil in 1962, where three hundred rural farm workers were taught how to read and write in forty-five days (Gadotti, 1994).

Literacy and Conscientization

In the various literacy programmes directed by Paulo Freire, the alphabetizer began his work in the field with a notebook, and, if possible, a tape recorder, paying attention to all he saw and read. He mixed with people from the local community as closely as possible. There were no questionnaires or scripts to follow: he asked questions about people's lives and their way of looking at the world. The objective was to make up a list of the words used by the

people, who would be alphabetized.

Freire's success in teaching illiterates first gained international recognition in the early 1960's. His literacy teams used to go into a community and spend time with the people to understand the words and themes that were important to them, then use their ideas in teaching the people how to read. Just as important as learning to read was the growth of social consciousness and action, a development that Freire called "*conscientization*".

Freire insisted that he never invented any literacy method. According to him, learning is a process which is part of persons, who have necessity to learn, in the same way, they have necessity to eat. In this process in which persons learn about themselves and about others, the world acts as a mediator. So the process of literacy starts through conscientization.

Literacy and liberation

What is original in the work of Freire is that he viewed the process of literacy learning as a form of achieving freedom. For Freire, learning to read was more than a step in education: it was a means of helping victims of oppression change their situation in an unjust society. "In order for the oppressed to be able to wage the struggle for their liberation," Freire writes, "they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform." (Wildson, 2008).

Freire writes that a peasant leader said, "They used to say we were unproductive because we were lazy and drunkards. All lies. Now that we are respected as men, we're going to show everyone that we were never drunkards or lazy. We were exploited." Freire calls his method "problem posing" education, in contrast to the "banking method of education" in which teaching "becomes an act of depositing." He contends that the "banking" approach to adult education "will never propose to students that they critically consider reality." (Ibid).

So the radical approach to literacy does not include only reading, writing, and numerical ability but in modern perspective, it is beyond the earlier concepts. Apart from above three abilities, the radical approach to literacy also considers all those concerns like theory of knowledge, cultural issues, critical reflection of learning / thinking, curiosity, worry of learners, uncertainty of bread and butter, societal system, philosophy of life, phases of development, conscientization, and visualization of abstract concepts.

6.4.2 Radical Approach to Adult Education with special reference to Grundtvig, Gandhiji, Tagore and Freire

Adult education serves all people through one form of learning or another. It seeks to inform learners about how to be subjects in their lives and how to make decisions that strengthen their opportunities to be active and improve society. One of the goals of adult education is to know oneself through critical reflection and radicalized learning (Brookfield & Holst, 2011). They

**Lifelong Learning:
Historical Developments**

define it as: "Getting down to the roots of something to discover its essence ... For us the radical purpose and practice of adult education is concerned with organizing education for and encouraging learning about the creation of democracy in political, cultural, and economic spheres". It entails alternative and intersecting dimensions ... each involved a complex web of actions, choices, and reasoning, with different forms and processes highlighted more strongly than others at different times".

The praxis of radical approach to adult education has not emerged overnight. We will discuss here the evolution of the idea for last 200 years by eminent adult educationists of the world, so as to enable you to understand the perspective of adult education in four different corners of the globe.

i) N. F. S. Grundtvig (1783 –1872) and Adult Education

In Denmark, Nikolaj Frederik Severin Grundtvig had contributed in a multifaceted way for the building of a society as well as a nation. Grundtvig ruptured the skeleton of the formal institutions and attracted the entire population with his vision and mission. His thoughts and ideas were first scattered through his vastly singable poetry. He started his next journey from Rødding in 1844 and then influenced the teachers at the folk high schools of the whole Denmark. He was a pastor, writer, poet, philosopher, gymnast, historian, teacher, politician and enlightenment thinker simultaneously. The folk schools were though started in Denmark and Europe but later spread around the world, for instance, in the USA, Canada, Argentina, Ghana, Nigeria, China, Japan, The Philippines, South Korea, Bangladesh and India. Grundtvig believed that rather than educating learned scholars, university should educate its students for active participation in society and popular life. Grundtvig's original dream was that all sections of society – including the 90% of the population who were poor peasant and the small percentage who were highly educated – should be able to participate in the life of Danish society as responsible citizens. Grundtvig's education system was thus the well-balanced combination. It was in mid-19th century that under the influence of Grundtvig's philosophical ideas and social slogans the first attempts at the modernization of Danish education system at various levels were undertaken, and experimental schools were organized in accordance with the concept of *Skolen for Livet* (schools for life). To fulfill this dream, he proposed his idea for a folk high school or people's high school to educate all the people from all classes, over time. During the 1990s, the global dissemination of Grundtvig's educational ideas was a theme of considerable interest. Several projects were launched with the purpose of recording the process (Deb, 2018).

Outside the borders of Denmark Grundtvig is mostly known for his educational thinking and for being the founding father of the idea of the 'Folk High School'. Grundtvig was strongly opposed to what he termed the 'black school': the kind of school where the pupils are expected to answer any question exactly the way the teacher prescribes, to fear the teacher and examination day and to never ask questions that go beyond what the school and teacher dictates as the frame of knowledge. His idea for the Folk High School was to form an institution where adults – farmers as well as city

dwellers, rich as well as poor – could live for a period of time (six months or more) and learn about history, poetry, myths and legends (and a lot more) in order to form a common language and to be able to take part in the common life. Inspiring and lively lectures and the free conversation among the students and between the teacher and students were intended to be the means of learning without any exam in the end. The purpose with a stay at a Folk High School was not to receive a diploma and gain points in the school system, but to be able to take part in society and live a joyful and meaningful life in relation to others (Ingrid, 2017).

Grundtvig's ideas assume great relevance in the context of lifelong learning and their application in developing countries more so in post-Covid-19 pandemic situations.

ii) Rabindranath Tagore (1861–1941) and Adult Education

Rabindranath Tagore was a poet, writer, philosopher, artist, teacher and enlightenment thinker. He was not directly associated with politics but indirectly influenced thousands of peoples to fight for the cause of liberation of the country from the British rule. Apart from that, Tagore believed in Brahma Samaj that sought to cleanse Hindu orthodox society of obnoxious practices (Bhattacharya, 2009). The journey of a young school-dropout flowering into Rabindranath Tagore, an iconic figure of modern India, is an extensive and difficult one.

From 1890 onwards, Tagore was closely associated with the people of Selaidaha of North Bengal (now in Bangladesh) and tried to understand their struggle for existence -- fighting against the ruthless exploitation of upper class people and the social taboos. Since the rivers like Padma, Jamuna, Ichhamati, etc. pass through the land, he travelled a lot through those waterways. He closely observed the nature and its manifestations. These were all reflected in his short stories, novel, plays, and other works. Such understandings forced him to introduce the plans for improvement of infrastructure, quality of life, rural development (reconstruction), mutual cooperation, cooperative movement (system), sericulture, hands-on training in agriculture practices, experiments with crop diversification, high-yielding paddy, and potato cultivation, among others (Deb, 2018).

Tagore put his experiments and innovations in the field of education. He opened one school where few students including his own children were admitted. Apart from vernacular, English and science subjects were taught there. He realized that education, health and wealth are interrelated and are integral or crucial parts of people's development. So he facilitated organisation of fairs, construction of schools, roads, ponds, and rural reconstructions for which a voluntary force was prepared/created who devoted their additional time for these causes, apart from study.

iii) Mahatma Gandhi (1869–1949) and Adult Education

Mohandas Karamchand Gandhi, later known as Mahatma Gandhi started his experiment in South Africa with the foundation of Phoenix Settlement in 1904 and Tolstoy Farm in 1910. He stressed education through craft. His

**Lifelong Learning:
Historical Developments**

entire philosophy of education was based on Self-rule (Swaraj) and welfare of all – Sarvodaya (Bhattacharya, 2009).

Gandhi started his experiment in education in his own unique way. In the Tolstoy farm in 1910, he started his Satyagraha (urge for truth). He focused on training of the young. The routine of the children on the farm was divided between attending classes and contributing to the maintenance of the farm. At the Phoenix settlement manual work was combined with instruction on a daily basis, but Gandhi took this concept one step further at Tolstoy by introducing vocational training to give "all-round development to the boys and girls". Although there was no attempt to educate the children through the medium of a specific handicraft, Gandhi aimed at enabling each child to become self-supporting by supplementing their education with vocational training. On an average, the children were given eight hours of manual training per day, and about two hours of book learning. An added dimension of co-educational classes is indeed to encourage the boys and girls to do everything together. At Tolstoy Farm, the activities to which the young contributed their energies included general labouring, cooking, scavenging, sandal-making, simple carpentry and messenger work. But Gandhi did not recommend manual activities merely because they were materially productive or remunerative but the manual works were purely constructive in nature and essential for the maintenance and development of community life. The contribution of work such as sweeping, scavenging and water fetching was seen to be invaluable to the psychological, social and moral well-being of an integrated community. Gandhi's objective in this context was to inculcate the ideals of social service and citizenship through all the activities of children from their early formative years (mkgandhi.org).

After returning from South Africa to India in 1915, he actively associated with mainstream politics under the umbrella of Indian National Congress to fight against the British rule on his way such as Satyagraha (urge for truth), Civil Disobedience Movement, Non-Cooperation Movement, etc. and he continued with that politics till death. He considered adult education to be the means of earning while learning. In 1937, National Conference was held at Wardha in Maharashtra where Gandhi brought his idea of Basic education with following resolutions:

- 1) Seven years of free and compulsory primary education should be provided to all children.
- 2) Mother tongue should be the medium of instruction.
- 3) Seven years of training would be based upon productive labour-oriented education. For all-round development of the child, some environment-friendly craft would be taught.
- 4) Teachers would earn their remuneration through such trainings.

Though there exist some similarities in the ideas and experiments of Grundtvig and Gandhi, Grundtvig was a forerunner by more than a century, since free primary education was implemented in Denmark in 1739 itself. Further, though Grundtvig also emphasized learning and teaching through Mother tongue, for him, languages other than mother tongue were 'dead

languages’.

iv) Paulo Freire (1921–1997) and Adult Education

Paulo Freire taught impoverished peasants how to read and to change society. But the huge New York utility has used Freire's theories successfully in its education programs for new workers. Adults, who were functional illiterates when they came into the program, learned to read at the sixth-grade level or seventh-grade level in 13 weeks, which the public schools were unable to do in almost 13 years (Wildson, 2008).

For Paulo Freire, the moment of the dialogue is the moment when men meet to transform reality and progress. Although there is an individual dimension in the process of knowledge, this dimension is not sufficient to explain all the process of knowledge. We need each other to discover. Discovery is a social process, and dialogue is the cement of the process. Freire always insisted on the necessity of dialogue as a teaching strategy. Schools should always listen to what their pupils say about what is taught to them and should be making continuous evaluations. What usually happens is the opposite: they are never asked what they want to learn. Dialogue is the part of this dialogical and dialectic pedagogy, which is today spreading throughout the world, renewing and modernizing educational practices and progress (Gadotti, 1994).

Despite the success of his efforts in northeast Brazil, Freire was jailed following the military coup in Brazil in 1964 and asked to leave the country. He went first to Chile, where he worked in adult education with the Chilean Institute for Agrarian Reform and UNESCO, then travelled to the United States, where he worked as a consultant to Harvard University's School of Education. After some time, he joined the Office of Education of the World Council of Churches in Geneva (Ibid).

Consolidated Edison (commonly known as Con Edison) experiment was an outgrowth of a program that began in 1968. The utility had contracted with the United States Department of Labour to provide education and counselling to unskilled, uneducated people so that they might become “employable and promotable”. As Freire suggested, the Con Edison teachers went to the people for their themes of learning. Since most of the students were from the neighbourhood impoverished areas, the Con Edison teams -- educators, psychologists, artists, sociologists, community representatives -- went to these neighbourhoods. Out of their discussions, certain themes emerged, such as “justice -- police brutality,” and similar neighbourhood concerns (Wildson, 2008).

*Here is the beauty of radical concept of adult education. These eminent adult educationalists practiced innovative adult education as per their own ways. All of them were successful in their specific contexts. **This indicates that there is no specific rule for the triumphant implementation of well-conceived concepts of adult education but depicts wide range of the scope of radical thinking of adult education in different spaces and times.***

Check Your Progress

- Notes:** a) Write the answer in the space given below the question.
b) Check your answer with the one given under “Answers to ‘Check Your Progress’ Questions” of this Unit.

3. What do you mean by radical approach to literacy?

.....
.....
.....
.....
.....
.....
.....

6.5 GROWING EMPHASIS ON LIFELONG LEARNING

The importance of Lifelong Learning has been increasing for some important reasons. We shall discuss the same in this section.

i) Impact on Long-term Economic Growth

Mainstream economic analysis has highlighted increased levels of primary and secondary education as a key driver of long-term economic growth. Data show that initial levels of educational attainment explain about half the difference in growth rates between East Asia and sub-Saharan Africa between 1965 and 2010. *At the individual level*, the knowledge and skills workers acquire through education and training make them more productive. Provision of good quality education can improve the knowledge and skills of a whole population beyond what traditional or informal systems can achieve. *For business*, educated and highly skilled workers foster productivity gains and technological change, through either innovation or imitation of processes developed elsewhere. *At the societal level*, education expansion helps build social and institutional capital, which has a strong impact on the investment climate and growth; it also helps in building social trust, developing participatory societies, strengthening the rule of law and supporting good governance (UNESCO, 2016).

ii) Addressing the Skills and Attitudinal Gap

Lifelong learning has a major role to play in addressing the skills gap between what students have traditionally learned in formal education and what employers and the labour market demands. Reach Capital have defined these as employability skills that are in demand today. There is a new focus on the higher-level skills, competencies and mindset needed for the modern working world.

Lifelong learning is also about creating and sustaining a positive attitude to learning for both professional and personal development. Employers need to recognise and reward professional growth to avoid losing out or lacking critical

skills in their workforce. Companies need to design and invest in training, education and employee development (Entrepreneurial Sales Institute, see www.esinstitute.com/importance-lifelong-learning/).

iii) Implications for an Ageing society

According to the Alzheimer's Society, it is estimated that more than a million Canadians will suffer from Alzheimer's diseases by 2030. "Exercising the brain may preserve it, forestalling mental decline" (Grady, 2012). In North America -- and presumably globally -- to proactively curb potential economic issues as the baby boomers continue to age, we need to look at society through a lifelong learning lens. Consider community programs to engage retirees and foster their cognitive health. Taking a proactive approach to keep our elderly population engaged through learning and their brains exercised as Grady described, the strain on the health care system and not to mention the families of the elderly would be lessened. The US Department of Health and Human Service published a study that suggests that older people with a mild cognitive impairment receive 8.5 hours more of care each week from their family and those with a severe impairment received 41.5 more hours than those without a cognitive impairment (USDHHS, 2007). Who pays for this? As a society we are living longer -- 85 years for men and 90 years for women -- making cognitive health vitally important.

iv) Lifelong Learning Practice in Later Life

"University of the Third Age" (U3A) provides an example of the almost spontaneous emergence of autonomous learning groups accessing the expertise of their own members in the pursuit of knowledge and shared experience. No prior qualifications and no subsequent certificates feature in this approach to learning for its own sake and, as participants testify, engagement in this type of learning in later life can indeed 'prolong active life'. It is being practiced in many parts of the world – the Europe, the USA, the UK, Canada and many Asian countries. For example, in Sweden, the successful concept of study circles, an idea launched almost a century ago, still represents a large portion of the adult education provision. The concept has since spread, and for instance, is a common practice in Finland as well. A study circle is one of the most democratic forms of a learning environment that has been created. There are no teachers and the group decides on what content will be covered, scope will be used, as well as a delivery method.

6.6 LIFELONG LEARNING AND SUSTAINABLE DEVELOPMENT GOALS

Education and lifelong learning are not only at the heart of Sustainable Development Goal (SDG) 4 – which enjoins Member States to ‘ensure inclusive and equitable quality education and promote lifelong learning opportunities for all’ but also crucial to achievement of the other SDGs, and to making the connections between them. The potential of lifelong learning in realizing this agenda is substantial. However, it is not enough simply to promote educational opportunities for adults. We need to adopt an inclusive, integrated approach to lifelong learning policy and planning that is sector-wide, cross-sectoral and multi-level. We must develop partnerships and cooperation that cross the boundaries

**Lifelong Learning:
Historical Developments**

between formal, non-formal and informal learning, that involve the private sector and civil society, as well as different levels and departments of government in order to realize fully the potential of lifelong learning in areas such as health, environmental sustainability and justice. The current and emerging challenges faced by the world are immense. They include climate change, mass migration and population displacement, technological transformation, poverty and inequality, and the threat to democracy represented by the growth of populism in politics. It is important, therefore, that we continue to articulate a holistic vision of lifelong learning and seek to integrate it into the daily life and work of citizens, ensuring their learning demands are expressed, heard and met. There are signs that parts of the global policy community are waking up to the potential benefits of investment in learning throughout life (Atchoarena, 2018).

Transformational changes are happening in every industry at faster rate. Such changes mean that even if someone received a degree at a university or elsewhere two to five years ago, it might have become irrelevant to meet the demands of the current job-market. But going back to university to update existing skills is not a viable, possible or sustainable approach for most of the workers either. It is therefore essential for human resource (HR) and learning and development (L&D) functions to consider the role that consistent learning plays in improving the skill set of their employees and also allowing them to grow in their careers. For lifelong learning to be successful, employers need to make learning and education available and accessible for all of its employees. (Entrepreneurial Sales Institute, see www.esinstitute.com/importance-lifelong-learning/). During the past fifty years, constant scientific and technological innovation and changes have had a profound effect on learning needs and styles not confined to specific time periods, years, or certain organizations or institutions (Colakoglu, 2002). Lifelong learning has become indispensable part of individuals' and societies' life and national development at large (OECD, 2010).

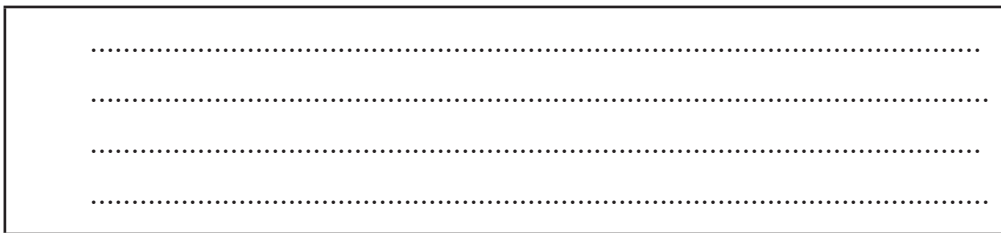
Only way of maintaining good quality of life, active citizenship and labourship is to establish Lifelong Learning system. It needs to be done by harmonising *'lifelong learning' and 'lifelong education' and their systems through vogue policies and their implementation within and across the countries.*

In India, the National Education Policy 2020 is the first education policy of the 21st century and the third of its post-independence era. Aimed at building upon India's traditions and value systems, the policy proposes the revision and revamping of all aspects of the education structure, including the bodies of its regulation and governance, so as to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4.

Check Your Progress

Notes: a) Write the answer in the space given below the question.
b) Check your answer with the one given under "Answers to 'Check Your Progress' Questions" of this Unit.

4. What is University of the Third Age (U3A)?
.....
.....



6.7 LIFELONG LEARNING PRACTICES IN SELECT ASIAN AND AFRICAN COUNTRIES

The importance of lifelong learning practices has been recognized for many years and consequently many countries, disregarding their geographical location, differences in education systems and traditions, have adopted their lifelong learning policies into best practices to develop the lifestyle of their populace. For example, the European Civil Society Platform on Lifelong Learning (EUCIS-LLL) brings together 24 European networks working in education and training. Together, they cover all sectors of education and training including networks for higher education, vocational education and training, adult education and popular education as well as networks for students, school heads, parents, HRD professionals, teachers and trainers (EUCIS-LLL, 2011).

In this section, we will discuss the lifelong practices in selected Asian and African Countries. Here, we will focus on only four chosen countries -- two Asian and two African – keeping in view their specific/distinctive features. *Thailand*, an Asian country, possesses an intensely visual culture, in which an appreciation of beauty and aesthetics infuses everything from extravagant temple buildings and humble old-fashioned houses to sky-piercing towers in Bangkok. From bustling cities and golden temples to tropical islands and colourful tribal villages, Thailand is one of the Asia's most welcoming and fascinating countries that attract millions of tourists every year. *South Korea*, another Asian Country, is an extraordinary country filled with beautiful beaches, thriving cities, ancient temples, remarkable natural scenery and most importantly, friendly people with ancient history. It is the world leader in internet connectivity. Approximately 92% of the country's population are internet users, and they boast of their fastest average connection speed in the world. The growing popularity of Korean pop culture in the world was at least partly driven by the South Korean government supporting its creative industries through subsidies and funding for start-ups, as a form of soft power with the goal of becoming a leading global exporter of culture in line with Japanese and British culture, a niche that the United States has dominated for nearly a century.

From Africa, two countries -- *Tanzania* and *South Africa* -- are selected. Tanzania has vast stretches of plains and plateaus contrast with spectacular relief features, Africa's highest mountain and the world's second deepest lake, and other natural beauty are the most attractions for tourists. South Africa is the 'rainbow nation', a multiracial society comprising millions-mix of the Christianity with traditional African beliefs, the black, white and coloured Asian communities, a strong imprint of its colonial and apartheid history, rich body of music literature, and varied topography with great natural beauty, etc,

which made it a favoured destination for travellers, since the legal ending of apartheid in 1994.

6.7.1 Thailand

Thailand is officially called the Kingdom of Thailand. The country is a constitutional monarchy, which has never been under colonialism. The total population is around 65 million and about 75% of them are ethnically Thai while 14% are Thai Chinese. The main occupation is agriculture. Compulsory education was instituted in the 1920s. Nine years basic education, which includes six years primary education and three years early secondary education, is compulsory for all school children. After that school graduates can further their study to higher secondary education to university education. Working population is served by non-formal education and informal education (An Introduction to Thailand, 2005; www.geographia.com/thailand/; Keyes, 2013). According to UNESCO, Thailand has an adult literacy rate of 93.77% in 2018. While the male literacy rate is 95.2%, for females it is 92.43%.

Lifelong learning practices in Thailand

According to the lifelong learning policy and strategies, every sector in Thai society is encouraged to take part in promoting lifelong learning. Together with various groups of people and organizations, the current abbot, Prakrue Jitwisuttiyarnkhun, analyses the current situation and related problems, and develops methods and strategies for solving their problems. Many of the educational activities are devised and conducted formally and informally to help develop appropriate knowledge and skills for the benefit of people of all the ages. Lifelong learning activities provided include the following.

1. **Formal education:** A school, namely Prapariyattham Watchaimongkol, was set up to provide basic education for novices, children and other disadvantaged individuals.
2. **Non-formal education:** A centre was set up for lifelong learning for students and ordinary citizens living in nearby villages. The examples of activities conducted in the centre are:
 - a) **Non-formal education as basic education:** Wat Chaimongkol and the Centre for Non-Formal and Informal Education joined forces to offer educational opportunities at elementary, lower secondary and higher secondary school levels to the disadvantaged and other needy children.
 - b) **Non-formal education for social skills development:** The objectives of these activities are to foster the villagers' skills for leading towards a quality life pattern. The examples of the activities are ordination of novices and junior monks as seeds for religious growth, training for development of personal virtues and ethics for children and teenagers and training for language development for entering the ASEAN Community. Wat Chaimongkol and its networks developed and conducted a training programme for children so that they would grow up as responsible adults. Nine virtues taught as most important and regarded as personal characteristics include: be diligent, do economize, be honest, have discipline, have proper manners, be clean, be united, be kind and be grateful. Not only children, but working

adults and the elderly also take part in the training conducted every year. Wat Chaimongkol and the Centre for Non-Formal and Informal Education together provide English classes for the public. Participants include children, novices, monks and interested villagers.

- c) *Non-formal education for social development*: The objectives for this programme were: to offer learning activities for people so that these individuals would be equipped with necessary knowledge to live in the present society. Examples of the activities conducted are the 'Falling Rain Project', the Project of Making of Buddhist Lent Candles, and Religious Activities Centre. It was discovered that there were about 3000 children in various districts who were left homeless and without parents. The abbot agreed to have 100 children per year ordained in Wat Chaimongkol and sent to school until they finished their Bachelor's degree. Hope for a new life was then available for the children who were a part of the 'Falling Rain Project'. The objective of the Project of Making of Buddhist Lent Candles is to conserve the religious tradition of designing and making elaborate candles and pass on the tradition from generation to generation. Wat Chaimongkol is regarded as a focal point where local and nearby villagers get together to conduct their religious affairs. Participants used these opportunities to learn about their culture and to get to know each other.
- d) *Non-formal education for career development*: Together with local agencies, Wat Chaimongkol developed various short-term courses of vocational training to help people in the community earn extra income. For example, they acquire know-how such as to make soap, dish washing liquid, desserts, and flowers from leaves in their village.

3. Informal education: Wat Chaimongkol, for years, has been offering informal education in various forms and through different platforms to the public. Those living in nearby communities and visitors alike, gain valuable information and knowledge beneficial to their lives through different media and methods such as the following.

- *Community White Radio Station* – a unique radio station that was set up free of commercials to provide knowledge and useful information to the audience;
- *Wat Library* – a relatively modern library set up in Wat Chaimongkol as another important source of knowledge;
- *Wat Exhibitions* – seasonal exhibitions for the enjoyment and personal development of the natives, novices and monks.

To sum up, for various important reasons or factors, educational activities conducted at Wat Chaimongkol proved to be most successful in the country. They included: 1) well-organized public participation; 2) ability to mobilize necessary resources; 3) determination to give full devotion to public development; 4) support from government and private sectors; 5) appropriate use of public relations; 6) continuous operation of programmes; 7) networks of support; and 8) necessary financial support (Jitwisuttiyarnkhun, 2012).

6.7.2 South Korea

South Korea is a highly developed country and the world's 12th largest economy by nominal GDP. Its citizens enjoy the world's fastest Internet connection speeds and the most dense high-speed railway network. In the 2020 UN Child Flourishing Index, it was named the second-best country in the world in raising kids with the best chance of survival, thriving and well-being due to good healthcare, education and nutrition. The major occupations are agriculture (4.8%), industry (24.6%), and services (70.6%) (Wikipedia). The Korean public education structure is divided into three parts: six years of primary school, followed by three years of middle school and then three years of high school. High schools are divided into academic and vocational schools. After that school graduates can further their study to higher secondary education and university (Asia Society, 2020). South Korea had adult literacy rate of 97.9% in 2013, with male literacy rate of 99.2% and female literacy rate of 96.6% (sites.miis.edu).

Lifelong learning policy and practice in South Korea

The fundamental direction of Korea's lifelong education policy is based on the Lifelong Education Law promulgated in 1999. The purpose of this Law is to provide everyone with suitable learning opportunities at anytime and anywhere, to improve the quality of life, and to contribute to social development. This Law states that central and local governments should prepare their own facilities for lifelong education and continue to support all citizens with learning activities.

Ministry of Education, South Korea finalized and made an announcement of 'the fourth National Lifelong Learning Promotion Plan (2018~2022)' in 2017. Prior to the fourth plan, there were three plans: the first plan (2003~2007), the second plan (2008~2012), and the third plan (2013~2017). Lifelong learning is significant and important for three main reasons. First, lifelong learning is the most efficient investment for growth, including expansion of job and growth potential. Second, lifelong learning is the most effective welfare policy to eliminate polarization. Lastly, lifelong learning ensures basic learning rights and improves life satisfaction of the people. Its major initiatives are as follows:

- 1) Providing lifelong learning for every citizen by way of giving guarantee to lifelong learning rights for the entire nation and making provision of Lifelong Learning Ladder for the underprivileged;
- 2) Pursue Lifelong Learning while working by way of building an online lifelong learning ecosystem in preparation for job change due to the Fourth Industrial Revolution Era, expanding of industrial customized lifelong education and Enhancing of a college's lifelong education function;
- 3) Enjoy lifelong learning everywhere by strengthening the capacity of lifelong learning at a local level and support creating future value of community based on lifelong learning.

Lifelong Learning City Project (LLCP): It is a community-based development movement. The ultimate goal of the project is to solve community problems through the utilization and reorganization of regional education resources, to provide lifelong learning opportunities for residents, and to foster learning

environments where residents can learn together. The LLCP has expanded at a very rapid rate and operates under national supervision. In the lifelong learning city, the participation rate is extremely high.

Role, Functioning and Impact of LLCP: When a city is designated as a lifelong learning city, the National Institute for Lifelong Education provides a special training program for public service personnel who will deal with lifelong learning in the local government and private organizations. This helps the staff to get expertise at handling the learning city project, operating the lifelong education facilities, and attempting to reach social consensus by conducting various lifelong learning programs. Lifelong educators are usually employed by public and regional lifelong education centers, libraries, public or private cultural and educational centers, lifelong education centers affiliated with higher educational institutes, and job training centers. Job opportunities have also increased for lifelong educators. The city of Icheon, for example, was designated as a lifelong learning city in 2004.

A designated lifelong learning city provides a diverse range of lifelong learning opportunities for residents. Lifelong learning programs in communities can be recognized by the diversification of region-specific programs, improvement in the quality of programs, expansion of programs for the underprivileged, and systematization of literacy education.

- 1) Various local resident service centers, also known as community service centers (township offices) run different lifelong learning courses such as culture and leisure, citizenship education, public health, community development, personal development, and specialized regional services. This implies that the role of the community centers has changed from a space for the civil service to a venue for learning and change efforts for a better community.
- 2) The number of educational programs has been expanded to meet the desire of residents by analyzing the residents' educational demands. Chilgok County in Gyeongsangbuk Province, for example, created Chilgok Women's Agricultural College in partnership with Kyungpook National University, which operates under the Academic Credit Bank System. The Academic Credit Bank System offers degrees for people who take courses in accredited academic institutions anytime and anywhere.
- 3) LLCP has created more opportunities for the underprivileged (people with low education and income) to receive education; especially, lifelong learning cities have gained fruitful results by developing programs that link learning, labour, and welfare through networks and partnerships. The concept of lifelong learning has been broadened to cover issues of social cohesion; it focuses on socioeconomic issues by highlighting education, labour, health, and welfare issues. Gwangmyeong city, for example, began the "Business Start-Up" program for people who want to start their own businesses. The partnership was composed of the Gwangmyeong Lifelong Learning Center, the Social Solidarity Bank, the Social Welfare Center, and the division for social welfare within the municipal government in Gwangmyeong city.

**Lifelong Learning:
Historical Developments**

- 4) Korea's literacy education became more systematized and localized through promotion of the LLCP. Especially, the partnership between private organizations and the central and local governments has become stronger, and the stronger partnership has brought changes in the development of Korean literacy education.

The LLCP has made significant progress within the past 10-year period. Some significant impacts of the project on the regional communities are as follows (Jongim and Kiung, 2012).

- The Haeundae-gu Bansong district, for example, is one of the underdeveloped areas in the metropolitan city of Busan. Despite its poor condition, some community members organized a group called "People Who Love Bansong," a voluntary group that wanted to improve the living standard of the community. Their activities were introduced to the other lifelong learning cities. Benchmarking programs for understanding the Bansong community, and educational programs for self-sufficient living also began to operate.
- The residents who participated in the community building activities also organized a study group called "Learning about Our Town, Bansong," so that community members could bring more pride to their community. This story is also a good example of a partnership between private and public sectors including the support and network of the municipal government of Haeundae-gu.
- The level of expertise of regional personnel who are assigned to lifelong education for their community has risen.

The project takes the form of local autonomy to solve community problems through the residents' collective efforts. It is only possible by making full use of local resident facilities and organizations dedicated to fostering lifelong learning. The case of the Bansong district is, in fact, one of the best examples of the process of building a grassroots community through community members' collaborative learning.

6.7.3 Tanzania

Tanzania, officially the United Republic of Tanzania, is a country in East Africa. Over 100 different languages are spoken in Tanzania making it the most linguistically diverse country in East Africa. The country does not have a de jure official language, although the national language is Swahili (Wikipedia). The major occupation is agriculture (Britannica). Tanzania has, according to UNESCO, adult literacy rate of 77.89% in 2015. While the male literacy rate is 83.2%, for females it is 73.09%. In Tanzania, education is compulsory until children reach age 15. The primary school completion rate was 80.8 percent in 2012.

A review of policy documents reveals that the Government of Tanzania has not developed an exact definition for lifelong learning yet. However, the idea of learning throughout life is embedded in national strategies and development plans. The Education and Training Policy 2014 echoes Vision 2025, and sets out the government's objective to introduce effective mechanisms for

Tanzanians' 'continuous learning', which is regarded as the most important factor in the country's development (MoVET, 2014). Here, continuous learning implies progression in learning outcomes, which constitutes one of the major determinants of a lifelong learning approach. The concepts of formal and non-formal education and informal learning are also included in these national policy documents. Transitions and pathways between different sectors of the educational system, between school and work, and between work, education and training are advocated demonstrating a broader concept of education and training (Levira, 2017).

Tanzanian Integrated Community Based Adult Education: A good practice of lifelong learning

Overview: The Integrated Community Based Adult Education (ICBAE) programme started in 1993 as a four-year guide project designed to develop and pilot learner-centred and community-based learning approaches in literacy and post-literacy classes for adults and out-of-school youths in Tanzania. The programme is still active today.

Objective: The central objective of the programme is to increase equitable access to and participation in quality basic education, to enable youth and adults to acquire literacy skills and reach a sustainable proficiency level, and to acquire vocational and life skills in order to improve their livelihoods.

Implementation: The programme has been implemented across all 25 regions of the Tanzanian mainland. Groups of enrolled learners are known as literacy circles and each circle includes one facilitator who leads the classes, each of about 30 learners. The learning cycle lasts 18 months. The curriculum is flexible. Each literacy circle addresses key issues in the community, designs learning activities, participates in problem-solving, and plans income generating activities (IGAs). After completion of initial six-month course, learners spend the remaining months doing practical work. Upon completion of the programme learners do not receive a certificate but, with newly acquired literacy, vocational and life skills, they are able to use their knowledge to continue with IGAs. ICBAE provides a mechanism for implementing IGAs through the provision of a 'revolving loan fund', where the central fund is replenished as individuals repay their loans although, here, learners receive the loan as a group.

Outputs: Since its inception, ICBAE has managed to increase access to basic adult education, offering educational opportunities to approximately 14 million youth and adult learners. In addition, the programme has recorded a high percentage of female enrolment.

Monitoring and evaluation: The monitoring of the programme's implementation is conducted through field visits that also involve classroom observation. Field visits are conducted by national adult education officers, district adult education coordinators and ward education coordinators. In addition, discussions are held with learners in order to get their feedback on the quality of programme implementation. After learners complete the programme there are follow-up visits to observe whether their acquired skills are being used in practice or not.

**Lifelong Learning:
Historical Developments**

Lessons learned: Income-generating activities have proved a good incentive for enrolling in the programme. Provision of adequate teaching-learning materials has improved its quality, and enabled facilitators to assess learners through tasks and activities found in the materials. Placing learners at the centre of the learning process has also promoted the development of critical thinking, problem solving, and communication skills. Furthermore, the revolving loan fund enables learners to implement IGAs, which has a direct impact on the ICBAE's sustainability, as the learners return the loan plus interest. This allows the loan to be reallocated for other borrowers. Over the years, the programme has also developed partnerships with governmental, non-governmental and faith-based organizations that support the realization of the programme through a variety of means (e.g. providing lecturers for leading the learning circles). Challenges remain, such as the facilitators do not receive any training, the facilitator-learner ratio is relatively high, the funds available in the revolving loan fund are not sufficient, and it is difficult to keep track of learners' attendance (UNESCO, 2018). Tanzania thus provides an example of its integrated approach to the practice of lifelong learning.

6.7.4 South Africa

South Africa, officially the Republic of South Africa (RSA), is the southernmost country in Africa. Unique distinction of South Africa it that it has three designated capital cities: executive Pretoria, judicial Bloemfontein and legislative Cape Town, though the largest city is Johannesburg. Out of about forty nine million population of South Africa, three-quarters are black (African) and about 15% white (European), with the remaining comprised of mixed people -- white, Malay, and black descent and people of Asian (mostly Indian) descent. Although there are 11 official languages spoken in South Africa, English is widely spoken. The major occupations are agriculture, forestry, and fishing (Britannica). South Africa has an adult literacy rate of 94.37% in 2015. While the male literacy rate is 95.40%, for females it is 93.41% (statista.com).

South Africa has a three-tier system of education starting with primary school, followed by high school and tertiary education in the form of (academic) universities and universities of technology. Learners have twelve years of formal schooling, from grade 1 to 12. Primary schools span the first seven years of schooling. High school education spans a further five years (Wikipedia). For lifelong learning to deepen and widen in South Africa, the initial education, adult education and the learning environments of all the people need to be improved, instead of confining to just more than a small group of well-educated, mainly urban, and formally employed people.

Lifelong learning practices in South Africa

Nelson Mandela, the first president of post-apartheid South Africa, once said, "Education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine, that the child of a farm worker can become the president of a great nation. It is what we make out of what we have, not what we are given, that separates one person from another." (World Development Report, 2019).

South Africa has a visionary national policy and strategy on lifelong learning which aims to redress post-apartheid social inequities. To enhance recognition of learning and learner mobility, the South African National Qualifications Framework (SANQF) encompasses learning through all stages of life, from early childhood education to adult education, and higher education. There are strong linkages between skills training and the labour market, and the government has launched a national career advice portal called Khetha. One challenge is the tension between lifelong learning for economic growth and lifelong learning for social equality as in some cases economic growth can in fact widen social inequalities. South Africa believes in open and distance learning as a viable strategy for achieving lifelong learning. (Kanwar, 2019).

There is strong evidence that local co-operation is possible at a city or sub-regional level. Example from the Cape Region in South Africa shows how Learning Cities bring business, unions, city planners and a range of civil society organizations together with universities, schools and colleges to pool resources to make a difference. Companies contribute to this work through sectoral skills bodies and by using their supply chains to raise skill levels. Civil society agencies engage under-represented communities. Educational institutions offer improved work placements and refine the curricula to meet local needs. This presents an example of how a wider learning culture can emerge in which risk and creativity are supported, and exclusion and inequality are addressed (Tuckett, 2017).

Success story of Kha Ri Gude in South Africa Lifelong Learning

Despite being in its infancy, the KGALP has quickly evolved into South Africa's biggest adult literacy campaign to date as partly manifested by the number of graduates which rose from 380,000 in 2008 to 620,000 in 2009. The programme has achieved considerable success. For example, 90% of the 4,207,946 adult learners who enrolled for the programme between 2008 and 2015 completed their course (uil.unesco.org).

There is a shift in emphasis from pure knowledge acquisition to practical knowledge utilisation, which is a challenge for the country. The new curriculum requires learners to be able to design it and solve problems, to access and assess information critically and effectively, to analyse and question, and to organise and critically evaluate. But with most schools, especially the disadvantaged ones (rural schools) being the most hard hit, introducing the new education dispensation will be a tough task. With little resources, it will be a difficult mission to accomplish. The educators also need to be trained in order to be ready for the change and be able to embrace the change. Lack of funds could slowdown this process as well. Constant changes in all spheres of life make it necessary for everybody to become a lifelong learner in order to be competitive. Africa has some of the highest levels of poverty, illiteracy and premature mortality rates in the world. Diseases such as HIV and AIDS, TB and malaria are at epidemic proportions with large areas of ecological and political instability (UNESCO, 2006). With more demanding changes in life and with competitive market-driven global economy, lifelong learning in South Africa continues to face toughest challenges.

Check Your Progress

Notes: a) Write the answer in the space given below the question.

b) Check your answer with the one given under “Answers to ‘Check Your Progress’ Questions” of this Unit.

5. What do you mean by lifelong learning in practice? Give some examples.

.....
.....
.....
.....
.....
.....

6.8 PROFESSIONALIZATION OF LIFELONG LEARNING

Professionalism is dynamic in essence and includes the core of a profession (specific knowledge and skills, roles, tasks, competences, qualifications, personal and professional identity) which is influenced by changes and processes taking place in society, the social context, expectations, norms, and the course of an individual’s life. Human life is connected with time and life and is seen as a journey across time, as life-span or as life trajectory that unites different life periods and life events. The term professionalization indicates the attempt to use education and training possibilities to improve the quality of practice, standardize professional responses and enhance cooperation and communication within the professional field (Habermas & Bluck, 2000). Professional learning and professionalization during the life course is thus discussed as a personal development process.

Professionalization, in general, refers to the attainment of certain standards through education (preparation), practice and training. The elements of professionalization include: enhancing the quality of practice, promoting standardized professional responses, and enhancing communication among a selected group of personnel representing the field of endeavour. In other words, professionalization is a process of promoting or acquiring certain standard(s) through education or training (pre- and in-service) to improve the quality of practice and to respond to the needs or the challenges in the area of practice or the profession.

With above understanding of professionalism and professionalisation, let us look at professionalisation of lifelong learning.

6.8.1 Indian Context

Professionalization, in terms of lifelong learning, is itself a debated term. While Elsdon (1975) considers it as a profession, Peter Jarvis and Collin Griffin define it as a semi-profession arguing that it has “... no firm theoretical base,

no monopoly of exclusive skills or special area of competence or rules to guide practice, less specialization than occupations generally regarded as professions and control exercised by non-professionals.” (Collins, 1991).

The importance of Lifelong Learning/Education has been repeatedly stressed in several educational policy documents and discourses in India. While the Report of the Education Commission (1964-66) observed that education does not end with schooling but is a lifelong process; the National Policy on Education in India – 1986, modified in 1992 -- considered Lifelong Education as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice at the pace suited to them. It observes that the critical development issue is the continuous up-gradation of skills so as to produce manpower resources of the kind and the number required by the society. Although these policies were translated into practice and a number of Lifelong Learning programs were implemented by governmental and non-governmental organizations, and universities in the country during the last three decades, the bulk of the programs continued to focus on adult literacy and continuing education mainly due to the massive number of non-literates (300.14 million) and neo-literates (110 millions) as estimated by the National Literacy Mission. With the formulation the Eleventh Five year Plan (2007-2012), the Government of India put forward the idea of expanding the scope of the Continuing Education Program by developing it as Lifelong Education and Awareness Program (LEAP). This may be partly influenced by the global discourse on Lifelong Learning and partly due to the socio-economic changes taking place within and outside the country (UGC, 2007).

Nevertheless, fact is that, it has been able to develop as a full-fledged profession in some contexts, while in others it has been subsided to the standard of a semi-profession, while still in other contexts it is at a nascent stage. However, while we compare the professionalization of lifelong learning in different contexts, we can figure out that it has the potential to develop into a full-fledged profession. For example, now in Indian context, lifelong learning is seen as the alternative of adult education, and adult education is specially considered as adult literacy programme. The role and importance of Lifelong Learning in India have increased in recent times due to several socio-economic factors. In a technology-driven knowledge-based competitive economy, the landscape of learning is fast changing in India. The growth of Indian economy at an average rate of 9.2% per annum during 2006-07, tremendous expansion of Information Communication Technology and the rapid globalization have all been instrumental in bringing about changes in the job skills so that the workforce keeps on learning and updating their skills to be globally competitive. The country's economic performance depends critically on access to and the adoption of new technology and improving the skills of the labour force. Since 92.4% of India's workforce remained in the unorganized sectors during 2004-05, they need regular upgrading of skills to compete in the globalized economy. Equipping the labour force with relevant skills implies the need for creating a variety of learning and training opportunities. In this process, the university system in India will have to play an important role (UGC, 2007).

**Lifelong Learning:
Historical Developments**

Recently, skill development initiatives in India have infused a new life in lifelong learning during the past few years. All skill development initiatives are now dealt with by a full-fledged ministry called the Ministry of Skill Development and Entrepreneurship (MSDE) that came into existence in 2015, as per the official declaration of 2014 by the Government of India. The National Skill Development Mission launched in 2015 is the flagship programme of the Government which also tries to consolidate more than 70 schemes for skill development programmes going on under 20 different ministries and departments in India apart from new initiatives (Skill Development, 2020). It is also important to notice that the MSDE has entered into strategic partnerships with various other ministries for skill development initiatives.

At present, few universities in India have lifelong learning departments and are offering certification programmes and courses at master's level. There are opportunities for research under M.Phil and PhD programmes. However, the content and pedagogical aspects of these programmes need to be analysed for further understanding of practical situation. Integrating the skill development initiatives with lifelong learning may infuse a new life into the discipline as well as the profession of lifelong learning but chances are few, owing to much detachment of lifelong learning and skill development at the policy level and lack of motivation of different stake-holders towards lifelong learning (Singh and Sharma, 2016).

In the nut shell, lifelong learning as a profession in India is at a nascent stage due to lack of attention by policy formulators to professionalize it and the overall narrow perspective of the government which views lifelong learning as a short-term, supplementary patch work to make-up with low primary education enrolment and high school drop-out rate. There is a need to expand the definition of lifelong learning in India so that more elements could be brought into the discipline and more individuals could get motivated and find opportunities to join lifelong learning as a profession. Within lifelong learning, there are *three types of functionaries* such as the following.

- 1) Those who are teachers, trainers, researchers and highly skilled professionals in the field of lifelong learning. They need opportunities for lifelong learning, exposure to international best practices and more funding opportunities to support their initiatives.
- 2) Those who are semi-skilled and are engaged in the process of training or practical work but lack appropriate competencies to address the concerns of people they need to educate. They include functionaries at the grass-root level and people involved in NGOs and government machinery because professional diplomas or degrees in lifelong learning are not officially required for these jobs. However, nature of their work requires effective training and field exposure so that they can understand the needs of adults they educate and implement the programmes accordingly.
- 3) The other skill development functionaries, whether they will come under the purview of lifelong learning or not, would give training and exposure so that they can perform their duties in a very efficient manner.

In India, the concept and praxis of lifelong learning are yet in the primitive stage. Still it is learning from the experiences of developed and developing countries. Of course, it is at different stages of development in different countries according to the role that lifelong learning plays or needs to play in different contexts and how much space it is being provided by the mainstream policy (makers) of education in various countries. In section 6.7 above, we have already discussed lifelong learning practices in four different countries – Thailand, South Korea, Tanzania and South Africa. All the four countries have their literacy rates very high in comparison to India. But the experience of Thailand and South Korea about lifelong learning is very clear and they are getting positive results from the widespread practices of lifelong learning.

6.8.2 Developed Countries' Context

Developed countries like the USA, Canada, England, Germany, France, Italy, Denmark, Sweden, Norway, Russia, China, Japan, South Korea, Thailand and others have moulded both theory and practice of lifelong learning according to their needs and requirements. In view of the stagnant, declining or ageing factor of their populations, most of these developed countries are facing acute shortage of skilled labour forces. Their digital industrialisation stage now offers plausible solutions to many of their problems and difficulties. On the other hand, China's largest population is its asset as well as riddled with liabilities. Through lifelong learning they are now engaging their huge unemployed people for the productive purposes including marketing of their products which are cheap, cost-effective, and easily available. They could thus capture lion's share in the entire global market. And, here is the tussle between China and others specially, the USA. So this is one side of the coin. The other side of the coin is the social commitments and maintaining social cohesion, in which also lifelong learning is playing its role effectively. This has been possible only through sound systems of professionalisation of lifelong learning.

Let us look at European Council practice of lifelong learning. A substantial development in EU education policy has been convergence toward a coherent policy framework, implemented through technocratic tools such as "indicators" and "benchmarks", comparable among member states, while focusing on increasing investment in lifelong learning. As a result, there has been gradual shift to a supranational education policy.

In the USA, most Americans feel they are lifelong learners, whether that means acquiring knowledge for "do it yourself" projects, reading out of personal interest or improving their job skills. For the most part, these learning activities occur in traditional and other places –home, workplace, government agencies, libraries, conferences, community institutions, etc. The internet is now an important tool for many adults in the process of lifelong learning.

In Japan, preference for lifelong learning activities varied by age and sex. Younger adults exhibited a greater preference for vocational training activities, while older adults preferred personal development activities such as hobbies and cultural activities. Women exhibited a greater preference for personal development activities, while men tended to prefer vocational activities (Yamaguchi, 1998). Inviting older adults to visit schools and participate in

**Lifelong Learning:
Historical Developments**

special events such as cultural festivals, and asking older adults to serve as educators to share their knowledge of cultural practices and other skills are also common practices used to promote intergenerational interaction. In addition, the Ministry of Education has actively encouraged schools to provide more opportunities for students to participate in volunteer activities that include social contact with the aged. It has even been suggested that students' volunteer activities be reviewed as part of the university admissions process in order to encourage greater participation in these programs (Nakamura, 1994). In Japan, lifelong learning has focused on reviewing the education system in order to create a lifelong learning society that promotes the idea of learning at all stages of life. This idea encompasses not only formal education but also non-formal activities, which is learning through involvement in sports, hobbies, recreation, and cultural and volunteer activities (Ministry of Education, Culture, Sports, Science and Technology, 2020).

Japanese society tends to recognize, value, and respond to group concerns over individual ones. This contrasts sharply with the American emphasis on individuality. These differing cultural values are reflected in the level and nature of the approaches to policy formation in the two countries. The United States has taken a more decentralized approach, essentially allowing each state to develop its own adult education policies and programs, while the Japanese have taken a more centralized approach and developed more inclusive policies that extend standardized lifelong learning opportunities to the entire populace. This concerted effort to promote lifelong learning opportunities in Japan has helped maintain the status of the elderly against the ravages of modernization by providing them with opportunities to learn new, salient skills and develop new roles and resources. In doing so, older adults increase their resource base and become more powerful actors in social exchange situations (Young, 2006).

Check Your Progress

- Notes:** a) Write the answer in the space given below the question.
b) Check your answer with the one given under "Answers to 'Check Your Progress' Questions" of this Unit.

6. What is the basic difference in the praxis of lifelong learning in India and that of the developed countries?

.....
.....
.....
.....
.....
.....

6.9 LET US SUM UP

The essence of lifelong learning lies in the fact that learning is a continuous

process and it is not possible to acquire the knowledge and skills necessary during one's life by graduating from the formal education institution at once and is not adequate for survival in the entire life. Learning as an episodic event too cannot ensure life quality all through the life. Lifelong learning enables attainment of educational, economic, social and other aims of individuals, society and nation. In order to achieve these aims, it is necessary to adapt appropriate perspectives of lifelong learning at different levels -- individual, group, organization and society -- and carry out activities in well-coordinated manner so as to make lifelong learning a reality. In order to attain such a reality, each nation, country or groups of nations need to formulate a clear policy of lifelong learning reflecting the national, regional and global perspectives. In this unit, we have therefore attempted to enable you to notice such policies and practices with special reference to international perspective and specific experiences of selected countries in Asia and Africa. We have also presented you a glimpse of professionalization of lifelong learning in the context of India and developed countries.

6.10 ANSWERS TO 'CHECK YOUR PROGRESS' QUESTIONS

1. According to UNESCO (1956), Fundamental Education is that kind of education which aims to help children and adults who do not have the advantages of formal schooling to understand the problems of their environment and their rights and duties as citizens and individuals, to acquire essential knowledge and skill for the improvement of their living conditions and to participate effectively in the economic and social development of their community, making full use of facilities and techniques brought to the community from outside.
2. Literacy is simply defined as the ability to read, write, and perform numeric calculations and operations. In almost all societies, basic literacy is mainly learned in basic and secondary formal education settings, primarily public or private schools, and sometimes at home or in community centres outside formal settings. On the other hand, functional literacy, in its broader perspective, refers to the practical skill set needed to read, write, and do math for real-life purposes, so that people can function effectively in their community. Thus, when development is linked with literacy, functional literacy comes into play.
3. Radical approach to literacy does not confine only to reading, writing, and numerical ability. It includes an understanding of all those concerns in proper perspective, like societal system, philosophy of life, phases of development, theory of knowledge, cultural issues, critical reflection/ thinking, curiosity, worries of communities, uncertainty of their bread and butter along with underlying causes, visualization of abstract concepts and conscientization aimed at transforming the existing reality to a better situation that can ensure equity, equality and justice to all.
4. 'The University of the Third Age' is an international movement whose aims are the education and stimulation of mainly the retired and the aged members of the community. It is commonly referred to as U3A. There is

no universally accepted model for the U3A. It was recognized that most people of retirement age have something to contribute and the emphasis has been on sharing without formal links to traditional universities. No prior qualifications and no subsequent certificates feature in this approach to learning. It is rather learning for its own sake. As participants testify, engagement in this type of learning in later life can indeed 'prolong active life'.

5. When the theory and policies of lifelong learning are applicable in reality for the upliftment of the mankind, then we can say lifelong learning is in practice. We can cite the country specific examples. One of the best practices is the Wat Chaimongkol project of Thailand through which all educational activities were done for the rural people which might put them at par with their urban counterparts of other advanced areas of the country. The Lifelong Learning City Project (LLCP) is the best community-based development movement in South Korea which has changed the people and the community who subsequently played active role for the transformation of regional communities. Tanzanian Integrated Community Based Adult Education is another example of lifelong learning practice. Success story of Kha Ri Gude in South Africa is also an example of Lifelong Learning practice.
6. In India, lifelong learning tries to focus on young adults and others for up-gradation of their skills to prepare themselves to become part of the skilled labour forces. In developed countries too, such programmes exist as part of traditional education system as well as special programmes of lifelong learning. But they also lay focus has been on effective engagement of the elderly people, creating the lifelong learning society at all stages, reducing the communal disparities and enhancing social cohesion.

6.11 REFERENCES AND SUGGESTED READINGS

References

- Asia Society. (2020). Retrieved from [asiasociety.org/education/south-korean-education](https://www.asiasociety.org/education/south-korean-education)
- Atchoarena, David. (2018). *Lifelong learning and the Sustainable Development Goals*. <https://thelifelonglearningblog.uil.unesco.org/2018/12/20/only-connect-forging-partnership-in-an-interconnected-world/#:~:text=Education%20and%20lifelong%20learning%20are,making%20the%20connections%20between%20them> --Accessed on June 3, 2020.
- Bhattacharya, Asoke. (2009). *Education for the People*. Kolkata: Sanket.
- Bourn, Douglas. (2001). *Global perspectives in lifelong learning*. Retrieved from www.researchgate.net/publication/233261732_Global_perspectives_in_lifelong_learning -- Accessed on May 15, 2020
- Brookfield, S. D., & Holst, J. D. (2011). *Radicalizing Learning: Adult education for a just World*. San Francisco, CA: Jossey-Bass.

- Canada Revenue Agency. *Lifelong Learning Plan (LLP)* -- *Canada.ca*. www.canada.ca/en/revenue-agency/services/tax/individuals/topics/rrsp-related-plans/lifelong-learning-plan.html -- Accessed on June 2, 2020.
- CESCR. (1999). www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/CESCR_General_Comment_13_en.pdf -- Accessed on May 15, 2020
- Christopher Cocchiarella. (2018). *What is Functional Literacy, and why does our high-tech society need it?* <https://mindfultechnics.com/what-is-functional-literacy/> -- Accessed on May 19, 2020
- Colakoglu, J. (2002). Yasamboyu Ogrenmede Motivasyonun Onemi. *Milli Egitim Dergisi*, 155-156, 127-134.
- Collins, M. (1991). *Adult Education as Vocation*. London: Routledge, pp.86-87.
- Commission of the European Communities. (2009). *Consultation on the future "EU 2020" Strategy: Commission Working Document*. Brussels: Directorate General Education and Culture.
- Deb, Prasenjit. (2018). Manifestation of N.F.S. Grundtvig's Philosophical Idea in Indian Context (unpublished), *Lands of the Living: An International Symposium on the Influence of N. F. S. Grundtvig* hosted by Samford University, London, 1-4, August, 2018.
- Department for Education and Skills (DfES). (1999). *The Learning Age*. London: DfES.
- Education for All. (2006). Retrieved from unesdoc.unesco.org/ark:/48223/pf0000141639 -- Accessed on May 19, 2020
- Elsdon, K. T. (1975). *Training for adult education*. Nottingham: Department of Adult Education University of Nottingham.
- Entrepreneurial Sales Institute. www.esinstitute.com/importance-lifelong-learning/ -- Accessed on June 2, 2020
- EUCIS-LLL. (2011). Retrieved from lllplatform.eu/lll/wp-content/uploads/2015/09/EUCIS-LLL-Publication-Social-Dimension.pdf -- Accessed on Jun 03 2020
- European Commission (EC). (2001). *Making a European area of lifelong learning a reality*. Brussels: European Commission.
- Freire, Paulo. (1972). *Pedagogy of the oppressed*. Harmondsworth: Penguin Books.
- Fundamental Education*. Retrieved from [www.merriam-webster.com/dictionary/fundamental %20education](http://www.merriam-webster.com/dictionary/fundamental%20education)
- Gadotti, Moacir. (1994). Translated by John Milton, *Reading Paulo Freire: His life and work*, Albany, New York: State University of New York Press.
- Gelpi, E. A. (1979). *Future for Lifelong Learning*. Manchester University.
- Global Literacy Challenge. (2008). unesdoc.unesco.org/ark:/48223/pf0000163170 -- Accessed on May 15, 2020

- Grady, D. (2012) *Exercising an aging brain*. *New York Times*. Retrieved from <https://www.nytimes.com/2012/03/08/business/retirementspecial/retirees-are-using-education-to-exercise-an-aging-brain.html>
- Gray, William, S. (1956). *The Teaching of Reading and Writing: An International Survey*. Chicago: Scott, Foresman and Company.
- Habermas, T., and Bluck, S. (2000). Getting a Life: The emergence of life story in adolescence, *Psychological Bulletin*, 126, 748–769.
- Ingrid, A. (2017). The Grundtvig Academy and its relation to the Danish Society, (Unpublished) *A talk at International Conference on Lifelong Learning in Developing Countries* held in Kalyani University, West Bengal during 17-18, February, 2017.
- Jitwisuttiyarnkhun, P. (2012). *A Case Study of Community Learning Center, Wat Chaimongkol: A Learning Center for Lifelong Learning*. Ubolrachathani: Ubolrachathani Non-formal and Informal Education Promotion Centre.
- Jomtien Declaration*. (1990). www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/UNESCO_World_Declaration_For_All_1990_En.pdf --Accessed on May 15, 2020
- Jongim, B., and Kiung, R. (2012). Changes in Regional Communities: The Case of the Republic of Korea's Lifelong Learning City Project, *Advances in Developing Human Resources*, 14(3) 279–290.
- Kanwar, Asha. (2019). *Achieving Lifelong Learning for All: Where are we now? What next?* oasis.col.org/bitstream/handle/11599/3116/2019_Kanwar_Achieving_Lifelong_Learning_for_All_Where_are_We_Now_What_Next_Transcript.pdf?sequence=3&isAllowed=y -- Accessed on June 6, 2020.
- Keyes, C. F. (2013) *Thailand*. In *Encyclopaedia Britannica*. Last updated on May 31, 2020. www.britannica.com/EBchecked/topic/589625/Thailand/ -- Accessed on June 03 2020
- Krishnamurti, J. (1981). Retrieved from kfoundation.org/what-do-we-mean-by-education/?gclid=EAIaIQobChMI6vmYpeal6QIVWiUrCh0YLg htEAMYASAAEgIzZvD_BwE -- Accessed on May 15, 2020
- Levira, B. M. (2017). *Lifelong learning in Tanzania: Adult education and non-formal education*. (Unpublished), Nairobi, Kenya.
- Lima, Lauro de Oliveira. (1979). Technology, education and democracy, Rio de Janeiro, *Civilizacao Brasileira*, pp.173-203.
- Literacy Integral Definition*. www.igi-global.com/chapter/literacy-integral-definition/13927 -- Accessed on May 19, 2020
- Luka and Sungsi. (2015). Lifelong learning strategies and practice in Latvia and Thailand. *Policy Futures in Education*, Vol. 13(4), pp. 529–545.
- Mallows, D. (2017). *Functional Literacy and Early School Leaving*. epale.ec.europa.eu/en/blog/functional-literacy-and-early-school-leaving -- Accessed on May 19, 2020

- Mayo, M. (1997). *Imagining Tomorrow*. Leicester: National Institute for Adult and Continuing Education, pp. 26-29.
- Ministry of Education, Culture, Sports, Science and Technology. (2020). *What is lifelong learning?* www.mext.go.jp/ -- Accessed on June 7, 2020
- MoVET, United Republic of Tanzania. (2014). *Sera Ya Elimu Na Mafunzo 2014*. tanzania.go.tz/egov_uploads/documents/SERA_ya_Elimu_2_en.pdf -- Accessed on June 6, 2020
- NAAL. (2003). nces.ed.gov/naal/fct_overview.asp -- Accessed on May 19, 2020
- Nakamura, K. (1994). Education for understanding aged people and the aged society in Japan. *Educational Gerontology*, 20(5), 521-531.
- NEP. (2020). www.mhrd.gov.in/sites/upload_files/mhrd/files/NEP_Final_English.pdf -- Accessed on August 2, 2020.
- Nijhof, W. (2005). Lifelong Learning as a European Skill Formation Policy. *Human Resources Development Review*, 4 (4), 401-417.
- OECD. (2010). *Trends Shaping Education*. www.sourceoecd.org/education/9789264075269
- Rivero, J. (2008). *Educación y actores sociales frente a la pobreza en América Latina. [Education and social actors in view of the poverty in Latin America]* CEAAL, CLADE: Lima.
- Roe, K. (2010). *International Encyclopedia of Education* (Third Edition). Retrieved from <https://www.sciencedirect.com/referencework/9780080448947/international-encyclopedia-of-education> -- Accessed on May 19, 2020
- Rossel, N. C. (2011). *A Perspective on Lifelong Learning*. <https://www.dvv-international.de/en/adult-education-and-development/editions/aed-762011/popular-education-and-reflect/a-perspective-on-lifelong-learning/> -- Accessed on May 19, 2020
- Shirley, Walters. (1999). New Challenges and Opportunities for Lifelong Learning in South Africa, *Comparative Education*, 35:2, 217-224, DOI: 10.1080/03050069927982.
- Singh, S., and Sharma, S. (2016). Professionalization in Adult Education in India. *International Journal of Research in Economics and Social Sciences*, 6(11), pp. 312~321.
- Skill Development. (2020). www.msde.gov.in/ -- Accessed on June 7, 2020
- State University. (2020). education.stateuniversity.com/pages/2181/Lifelong-Learning.html -- Accessed on June 2, 2020
- The International Covenant on Economic, Social and Cultural Rights (1966). www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/ICESCR_1966_en.pdf -- Accessed May 15, 2020
- Thompson, J. (2001). *Global Perspectives in Lifelong Learning*. Unpublished

**Lifelong Learning:
Historical Developments**

paper for the Development Education Association.

- Tuckett, Alan. (2017). *Lifelong learning helps people, governments and business. Why don't we do more of it?* Available at : <https://www.weforum.org/agenda/2017/07/lifelong-learning-helps-governments-business/> -- Accessed on June 5, 2020.
- UGC. (2007). *XI Plan*. www.ugc.ac.in/oldpdf/xiplanpdf/lifelong2.pdf -- Accessed on June 7, 2020
- UNESCO. (1956). *Definition of Fundamental Education*. unesdoc.unesco.org/ark:/48223/pf0000179727/PDF/179727engb.pdf.multi -- Accessed on May 15, 2020
- UNESCO. (2006). *Draft Strategy of Education for Sustainable Development in Sub Saharan Africa*. [www.esd-world-conference-2009.org/fileadmin/download/general/Africa ESD regional_strategie.pdf](http://www.esd-world-conference-2009.org/fileadmin/download/general/Africa_ESD_regional_strategie.pdf) -- Accessed on June 6, 2020
- UNESCO. (2016). Partnering for prosperity: education for green and inclusive growth; *Global education monitoring report*, Paris: UNESCO, pp.11–12.
- UNESCO. (2018). *Promoting lifelong learning for all: The experiences of Ethiopia, Kenya, Namibia, Rwanda and the United Republic of Tanzania*. Paris: UNESCO.
- USDHHS. (2007). *Growing older in America: the health and retirement study*. <http://hrsonline.isr.umich.edu/sitedocs/databook-2006/inc/pdf/HRS-Growing-Older-in-America.pdf>
- Walters, S., Yang, J., and Roslander, P. (2014). *Key issues and policy considerations in promoting lifelong learning in selected African countries: Ethiopia, Kenya, Namibia, Rwanda and Tanzania*. UIL Publication Series on Lifelong Learning Policies and Strategies, No. 1. Hamburg: UIL.
- Wildson, L. P. D. S. (2008). *Scientific Literacy: A Freirean Perspective as a Radical View of Humanistic Science Education*, Wiley Inter Science. Retrieved from onlinelibrary.wiley.com/doi/epdf/10.1002/sce.20301
- World Development Report. (2019). *The Changing nature of work*. elibrary.worldbank.org/doi/full/10.1596/978-1-4648-1328-3_ch4 -- Accessed on June 14, 2020
- Yamaguchi, M. (1998). *Adult learners: the social, cultural, and economic history behind present attitudes toward learning in Japan*. US Department of Education: Publication Cell.
- Young, Kelly., and Rosenberg. (Ed). (2006). *Lifelong Learning in the United States and Japan*. libres.uncg.edu/ir/asu/f/Rosenberg_Ed_2006_Lifelong_Learning_ORIG.pdf -- Accessed on June 7, 2020

Websites referred

britannica.com/place/Tanzania/Economy -- Accessed on June 6, 2020

en.wikipedia.org/wiki/South_Africa#Education -- Accessed on June 05, 2020

- en.wikipedia.org/wiki/South_Korea -- Accessed on June 6, 2020
- en.wikipedia.org/wiki/Tanzania -- Accessed on June 6, 2020
- uil.unesco.org/case-study/effective-practices-database-litbase-0/kha-ri-gude-let-us-learn-adult-literacy-programme -- Accessed on June 5, 2020
- uil.unesco.org/system/files/2018_lifelong_learning_in_korea_vol.1.pdf -- Accessed on June 6, 2020
- www.britannica.com/place/South-Africa/Economy -- Accessed on June 05, 2020
- www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/functional-literacy -- Accessed on May 19, 2020
- www.geographia.com/thailand/ -- Accessed on Jun 03 2020
- www.mkgandhi.org/museum/tolstoy_farm.htm -- Accessed on June 2, 2020
- www.nytimes.com/1977/05/01/archives/radical-approach-to-literacy.html -- Accessed on May 20, 2020
- www.pcs.udel.edu/osher-lifelong-learning/ -- Accessed on June 2, 2020
- www.siyabona.com/introduction-south-africa.html -- Accessed on Jun 05, 2020
- www.socraticmethod.net/how_to_use_the_socratic_method/page2.html

Suggested Readings

- Allchin, A. M., et al. (1993). *Heritage and Prophecy. Grundtvig and the English-Speaking World*. Aarhus: Aarhus University Press.
- Broadbridge, E. (trans. & ed). (2012). *Living Wellsprings: The Hymns, Songs and Poems of N.F.S. Grundtvig*. Aarhus University Press.
- Harrison, J. (2007). www.leeds.ac.uk/educol/documents/163866.htm
- Jarvis, P., & Parker, S. (Eds). (2005). *Human learning: An holistic perspective*. London: Routledge.
- Longworth, Norman., and Davies, W. Keith. (1996). *Lifelong Learning: New Vision, New Implications, New Roles for People, Organizations, Nations and Communities in the 21st Century*. London: Kogan Page.

6.12 UNIT-END EXERCISE

In your own interest, you may prepare the answers to the following questions which may be useful as a part of your preparation for your term-end examinations.

- 1) What is functional literacy?
- 2) Differentiate between fundamental education and primary education.
- 3) What is the difference between adult education and functional literacy?
- 4) Explain briefly the different kinds of functional literacy.
- 5) How is literacy related with conscientization?
- 6) How is literacy related with liberation?

**Lifelong Learning:
Historical Developments**

- 7) How is literacy related with dialogue?
- 8) How is lifelong learning related with economic growth of a country?
- 9) How is lifelong learning related with sustainable development goal?
- 10) Describe Freirean model of radical approach to literacy.
- 11) Illustrate Grundtvig's role in the field of adult education.
- 12) Express Tagore's position in the field of adult education.
- 13) Discuss the professionalization of lifelong learning in Indian context.
- 14) Compare professionalization of lifelong learning in the USA and Japan.

6.13 UNIT-END ACTIVITY

If you like to further enhance your interest, you may attempt to perform the following activities.

- 1) Make a comparative study between Grundtvig, Tagore, Gandhi, and Paulo Freire in the field of adult education.
- 2) Prepare a chart showing the similarities and dissimilarities of lifelong practices in Thailand, South Korea, Tanzania, and South Africa.